

A
L E T T E R

To the AUTHOR of the

ENTHUSIASM

O F

M E T H O D I S T S

A N D

P A P I S T S

C O M P A R ' D

Agedum ! Pauca accipe contra H O R .

D U B L I N :

Printed by S. POWELL, in *Crane-lane*.

MDCCL.

[Price 2d.]

LETTER

To the Honorable of the

ENTHUSIASM

W. E. H. W. W. W.

P. A. P. I. I. I.



A
L E T T E R
To the AUTHOR of the
E N T H U S I A S M
O F
M E T H O D I S T S, &c.

S I R,

1. **I**N your late Pamphlets you have undertaken to prove, that Mr. *Whitefield* and I, are gross Enthusiasts; and that our * *whole Conduct* is but a Counter-part of the most wild Fanaticisms of the most abominable Communion in its most corrupt Ages.

You endeavour to support this Charge against us, by Quotations from our own Writings: Compared with Quotations from celebrated Writers of the *Romish* Communion.

2. It lies upon me to answer for one. But I must not burden you with too long an Answer; least || (for want
A 2 either

* *Preface, page 3.*

|| *Preface, page 5.*

either of Leisure or Inclination) you should not give This, any more than my other Tracts, a Reading. In order therefore to spare both you and myself, I shall at present consider only your first Part: and that as briefly as possible. Accordingly I shall not meddle with your other Quotations; but leaving them to whom they may concern, shall only examine, Whether those you have made from my Writings, prove the Charge of Enthusiasm, or no.

This, I conceive, will be abundantly sufficient to decide the Question between you and me. If these do prove the Charge, I am cast; If they do not, if they are the Words of Truth and Soberness, it will be an Objection of no real Weight, against Sentiments just in themselves, tho' they should also be found in the Writings of *Papists*: Yea, of *Mahometans* or *Pagans*.

3. Let the eight Pages you borrow, stand as they are. I presume they will do neither good nor harm. In the tenth you say, *The Methodists act on the same Plan with the Papists—not perhaps from Compact and Design; but a similar Configuration and Texture of Brain, or the Fumes of Imagination producing similar Effects. From a Commiseration or Horror, arising from the grievous Corruptions of the World, perhaps from a real Motive of sincere Piety, they both set out with warm Pretences to a Reformation.* Sir, this is an uncommon Thought! That sincere Piety should arise from the *Configuration and Texture of the Brain*! As well as, That *Pretences to a Reformation* should spring from a *real Motive of sincere Piety*!

4. You go on, * *both commonly begin their Adventures with Field-preaching.* Sir, Do you condemn Field-Preaching *toto genere*, as Evil in itself? Have a care! or you (I should say, the Gentleman that assists you) will speak a little too plain, and betray the *real Motive* of his *sincere Antipathy* to the People called *Methodists*. Or

* *Enthusiasm, &c. page 11.*

Or do you condemn the Preaching on *Hannam-Mount*, in particular, to the Colliers of *Kingwood*? If you doubt, whether this has *done any real Good*, it is a very easy Thing to be informed. And I leave it with all impartial Men, whether the Good which has in Fact been done by preaching there, and which could not possibly have been done any other Way, does not abundantly * *justify the Irregularity of it*.

5. But you think I am herein *inconsistent* with myself. For I say, "*The Uncommonness is the very Circumstance that recommends it*," (I mean that recommended it to the Colliers in *Kingwood* :) And yet I said, but a Page or two before, "*We are not suffered to preach in the Churches: Else we should prefer them to any Places whatsoever*."

Sir, I still aver both the one and the other. I do prefer the Preaching in a Church when I am suffered: And yet, when I am not, the wise Providence of God over-rules this very Circumstance for good: Many coming to hear, because of the Uncommonness of the Thing, who would otherwise not have heard at all.

6. Your second Charge is, That I † *abuse the Clergy, throw out so much Gall of Bitterness against them! And impute this black Art of Calumny to the Spirit and Power given from God*.

Sir, I plead not Guilty to the whole Charge. And you have not cited one Line to support it. But, if you could support it, What is this to the Point in hand? I presume Calumny is not Enthusiasm. Perhaps you will say, "But it is something as bad." True: But it is nothing to the purpose: Even the *imputing this to the Spirit of God*, as you here represent it, is an Instance of *Art*, not of *Enthusiasm*.

* Page 15.

A 3

† Page 15.

7. You

7. You charge me thirdly, with * *putting on a sanctified Appearance, in order to draw Followers, by a demure Look, precise Behaviour, and other Marks of external Piety.* For which Reason, you say, Mr. Wesley made and renewed that noble Resolution, not willingly to indulge himself in the least Levity of Behaviour, or in Laughter, no, not for a Moment—to speak no Word not tending to the Glory of God ; and not a Tittle of worldly Things.

Sir, You miss the Mark again. If this *sanctified Appearance* was put on to draw Followers, if it was for this Reason, (as you flatly affirm it was) that Mr. Wesley made and renewed that noble Resolution : (It was made eleven or twelve Years before, about the Time of my Removal to Lincoln-College) then it can be no Instance of *Enthusiasm*, and so does not fall within the Design of your present Work.—Unless your Title Page does not belong to your Book : For that confines you to the *Enthusiasm* of the *Methodists*.

8. But to consider this Point in another View. You accuse me of *putting on a Sanctified Appearance, a demure Look, precise Behaviour, and other Marks of external Piety.* How are you assured, Sir, this was barely external ? And that it was a bare *Appearance* of Sanctity ? You affirm this as from personal Knowledge. Was you then acquainted with me three or four and twenty Years ago ? *He made and renewed that noble Resolution, in order to draw Followers.*—Sir, 'How do you know that ? Are you in God's Place, that you take upon you to be the Searcher of Hearts ? *That noble Resolution, not willingly to indulge himself in the least Levity of Behaviour.* Sir, I acquit you of having any Concern in this Matter. But I appeal to all who have the Love of God in their Hearts, whether this is not a rational, scriptural Resolution, worthy of the Vocation wherewith we are called—*or in Laughter, no, not for a Moment.* No, nor ought

I to

I to indulge it at all ; if I am conscious to myself, it hurts my Soul. In which, let every Man judge for himself. *To speak no Word not tending to the Glory of God—A peculiar Instance of Enthusiasm this ! And not a Tittle of worldly Things.* The Words immediately following are, *Others may, nay must.* But what is that to me ? (Words which in Justice you ought to have inserted) who was then entirely disengaged from worldly Business of Every Kind. Notwithstanding which, I have often since engaged therein, when the Order of Providence plainly required it.

9. Tho' I did not design to meddle with them, yet I must here take Notice of three of your Instances of *Popish Enthusiasm*. The first is, That * *Mechtildis tortured herself, for having spoken an idle Word.* (The Point of Comparison lies not in torturing herself ; but in her doing it, on such an Occasion :) The second, *That not a Word fell from St. Katharine of Sienna, that was not religious and holy :* The third, *That the Lips of Magdalen di Pazzi, were never opened but to chant the Praises of God.* I would to God the Comparison between the *Methodists* and *Papists* would hold in this Respect ! Yea, that you, and all the Clergy in *England*, were guilty of just such *Enthusiasm*.

10. You cite as a fourth Instance of my Enthusiasm, That I say, † *A Methodist (a real Christian) cannot adorn himself, on any Pretence, with Gold or costly Apparel.* If this be Enthusiasm, let the Apostle look to it. His Words are clear and express. If you can find a Pretence to set them aside, do : I cannot ; nor do I desire it.

11. My ‡ *seeming Contempt of Money* you urge as a fifth Instance of my Enthusiasm. Sir, I understand you. You was obliged to call it *Seeming*, lest you should yourself confute the Allegation you brought in
your

your Title-page. But if it be only *Seeming*, whatever it prove besides, it cannot prove that I am an *Enthusiast*.

12. Hitherto you have succeeded extremely ill. You have brought five Accusations against me: And have not been able to make One good. However, you are resolved to throw Dirt enough, that some may stick. So you are next to prove upon me, * *a restless impatience and insatiable Thirst of Travelling and undertaking dangerous Voyages, for the Conversion of Infidels; together with a declared Contempt of all Dangers, Pains and Sufferings: And the designing, loving and praying for ill Usage, Persecution, Martyrdom, Death and Hell.*

In order to prove this uncommon Charge, you produce † four Scraps of Sentences, which you mark as my Words, tho' as they stand in your Book, they are neither Sense nor Grammar. But you do not refer to the Page or even the Treatise, where any one of them may be found. Sir, 'tis well you hide your Name: Or you would be obliged to hide your Face, from every Man of Candour, or even common Humanity.

13. § *Sometimes indeed, you say, Mr. Wesley complains of the Scoffs both of the great Vulgar, and the small: to prove which, you disjoint and murder (as your Manner is) another of my Sentences. But at other Times the Note is changed, and "till he is despised no Man is in a State of Salvation." The note is changed! How so? When did I say otherwise than I do at this Day, viz. "That none are Children of God, but those who are hated, or despised by the Children of the Devil."*

I must beg you, Sir, in your third Part to inform your Reader, That whenever any Solecism or mangled Sentences, appear in the Quotations from my Writings, they are not chargeable upon me: That if the Sense be mine (which is not always; sometimes you do me

too

too much Honour, even in this :) Yet I lay no Claim to the Manner of Expression: The *English* is all your own.

14. • *Corporal Severities or Mortification by tormenting the Flesh*, is the next Thing you charge upon me. Almost two Sentences you bring in Proof of this. The one, “*Our Bed being wet (it was in a Storm at Sea) I laid me down on the Floor, and slept sound till Morning: And I believe I shall not find it needful to go to Bed, as 'tis called, any more.*” But whether I do or not, how will you prove That my Motive is, To *gain a Reputation for Sanctity*? I desire (if it be not too great a Favour) a little Evidence for this.

The other Fragment of a Sentence speaks, † *of bearing Cold on the naked Head, Rain and Wind, Frost and Snow.*” True; but not as Matter of *Mortification*, by tormenting the *Flesh*, Nothing less. These Things are not spoken of there, as voluntary Instances of *Mortification*: (You yourself know perfectly well, they are not; only you *make free* with your Friend :) But as some of the unavoidable Inconveniences, which attend preaching in the open Air.

Therefore you need not be so § *sure that the Apostle condemns that ἀσκήδια σώματος, not sparing the Body, as useless and superstitious, and that it is a false Shew of Humility.* Humility is entirely out of the Question, as well as *Chastity*; in the Case of Hardships endured (but not properly chosen) out of *Love* to the Souls for which Christ died.

15. You add a *Word or two* of my *ardent Desire of going to Hell*, which you think, I || *adapted from the Jesuit Niremburg.* Sir, I know not the Man. I am wholly a Stranger both to his Person and to his Doctrine. But if this is his Doctrine, I disclaim it from my Heart. I ardently desire, that both you and I may go to Heaven. But

* Page 31. † Page 32. § Page 33. || p. 34.

But Mr. Wesley says, “ * *A poor old Man decided the Question of disinterested Love.*—He said, *I do not care what Place I am in. Let GOD put me where he will, or do with me what he will, so I may set forth his Honour and Glory.*”

He did say so. And what then? Do these Words imply, *an ardent Desire of going to Hell?* I do not suppose the *going to Hell* ever entered into his Thoughts. Nor has it any Place in my Notion of *disinterested Love*. How you may understand that Term, I know not.

But you will prove, I have this Desire whether I will or no. You are sure, this was my || *original Meaning*, in the Words cited by Mr. Church.

“ Doom if thou canst to endless Pain,
Or drive me from thy Face,”

GOD's Power or Justice, you say, *must be intended; because he speaks of GOD's Love in the very next Lines,*

“ But if thy stronger Love constrains,
Let me be sav'd by Grace.”

Sir, I will tell you a Secret. Those Lines are not mine. However, I will once more venture to defend them, and to aver that your Consequence is good for nothing, “ If this Love is spoken of in the latter Lines, then it is not in the former.” No! why not? I take it to be spoken of in both. The plain Meaning of which is, “ If thou art not Love, I am content to perish. But if thou art, let me find the Effects thereof: Let me be saved by Grace.”

16. You next accuse me of maintaining a *Stoical Insensibility*. This Objection also you borrow from Mr. Church. You ought likewise to have taken Notice, That

I

I had answered it, and openly disown'd that Doctrine : I mean, according to the Rules of common Justice. But that is not your Failing.

17. Part of your thirty ninth Page runs thus : *With Respect to all this patient Enduring Hardships, &c. it has been remarked by learned Authors, " That some Persons by constitutional Temper, have been fond of bearing the worst that could befall them : That others from a sturdy Humour, and the Force of Education, have made light of the most exquisite Tortures : That when Enthusiasm comes in, in Aid of this natural or acquired Sturdiness, and Men fancy they are upon God's Work, and intitled to his Rewards, they are immediately all on Fire, for rushing into Sufferings and Pain."*

I take Knowledge of your having faithfully abridged, your own Book shall I say ? Or the learned Dr. Middleton's ? But what is it you are endeavouring to prove ?

Quorsum hæc tam putida tendunt ?

The Paragraph seems to point at me. But the plain, natural Tendency of it, is to invalidate that great Argument for Christianity, which is drawn from the Constancy of the Martyrs. Have you not here also spoken a little too plain ? Had you not better have kept the Mask on a little longer ?

Indeed you lamely add, *The solid and just Comforts which a true Martyr receives from Above, are groundlessly applied to the Counterfeit.* But this is not enough even to save Appearances.

18. You subjoin a truly surprizing Thought. * *It may moreover be observed, That both antient and modern Enthusiasts always take care to secure some Advantage by their Sufferings.* O rare Enthusiasts ! So they are not such

such Fools neither, as they are vulgarly supposed to be. This is just of a Piece, with the *cunning epileptick Demoniacs*, in your other Performance. And don't you think (if you would but speak all that is in your Heart, and let us into the whole Secret) that there was a *Compact* likewise between Bishop Hooper and his *Executioner*, as well as between the *Ventriloquist* and the *Exorcist*?

But what *Advantage* do they take Care to secure? A good Salary? A handsome Fortune? No; quite another Matter; * *free Communications with God*, and *fuller Manifestations of his Goodness*. I dare say, you do not envy them: No more than you do those *self-interested Enthusiasts* of old, who were tortured, not accepting Deliverance, that they might obtain a better Resurrection.

19. You proceed to prove my Enthusiasm from my Notions of Conversion. And here great Allowances are to be made: Because you are talking of Things quite out of your Sphere: You are got into an unknown World! Yet you still talk as magisterially as if you was only running down the Fathers of the primitive Church.

And, first, you say, I † *represent Conversion as sudden and instantaneous*. Soft and fair! Do you know what *Conversion* is? (a Term indeed which I very rarely use, because it rarely occurs in the New Testament.) “Yes; it is, To § *start up perfect Men at once*.” Indeed, Sir, it is not. A Man is usually converted, long before he is a perfect Man. 'Tis probable, most of those *Ephesians*, to whom St. Paul directed his Epistle, were converted. Yet they were not *come* (few, if any) to a perfect Man, to the Measure of the Stature of the Fulness of Christ.

20. I do not, Sir, indeed, I do not undertake to make you understand these Things. I am not so vain

as

as to think it is in my Power. 'Tis the utmost of my Hope, to convince you, or at least, those who read your Works, That you understand just nothing about them.

To put this out of Dispute, you go on, * *Thus Faith and being born of GOD, are said to be an Instantaneous Work, at once, and in a Moment, as Lightning. Justification the same as Regeneration, and having a lively Faith, this always in a Moment.* I know not which to admire most, the *English* or the Sense, which you here Father upon me: But in Truth 'tis all your own: I do not thus confound *Faith* and *being born of GOD*. I always speak of them as different Things: 'Tis you that thus jumble them together. 'Tis you who discover *Justification* also to be the *same as Regeneration, and having a lively Faith*. I take them to be three different Things; so different as not ever to come under one *Genus*. And yet 'tis true, that each of these, "as far as I know," is at first experienced suddenly: Although two of them (I leave you to find out which) gradually increase from that Hour.

21. § *After these sudden Conversions, say you, they receive their Assurances of Salvation.* Sir, Mr. Bedford's Ignorance in charging this Doctrine upon me, might be *involuntary*, and I am persuaded was *real*. But yours cannot be so. It must be *voluntary*; if it is not rather *affected*. For you had before you, while you wrote, the very Tract, wherein I corrected Mr. Bedford's Mistake, and explicitly declared, "The Assurance whereof I speak, is not an Assurance of Salvation." And the very Passages you cite from me, prove the same: Every one of which (as you yourself know in your own Conscience) relates wholly and solely to present Pardon, not to future Salvation.

B

OF

Of * *Christian Perfection* I shall not say any thing to you, till you have learned a little heathen Honesty.

22. That this is a Lesson you have not yet learned, appears also from your following Section : Wherein you roundly affirm, *Whatever they think, say or do, (i. e. the Methodists, according to their own Account) is from God. And whatever opposeth, is from the Devil.* I doubt not, but Mr. Church believed this to be true when he asserted it. But this is no Play for you : Who having read the Answer to Mr. Church, still assert what you know to be false.

† Here we have, say you, *the true Spirit and very Essence of Enthusiasm, which sets Men above carnal Reasoning, and all Conviction of plain Scripture.* It may, or may not ; that is nothing to me. I am not above either Reason or Scripture. To either of these I am ready to submit. But I cannot receive scurrilous Invective, instead of Scripture : Nor pay the same Regard to low Buffoonery, as to clear and cogent Reasons.

23. With your two following Pages, I have nothing to do. But in the 52d, I read as follows. *A Methodist, says Mr. Wesley, went to receive the Sacrament—when GOD was pleased to let him see a crucified Saviour.* Very well ; And what is this brought to prove ? Why 1. That I am an Enthusiast : 2. That I encourage the Notion of the real corporal Presence, in the Sacrifice of the Mass. How so ? Why, ‡ *this is as good an Argument for Transubstantiation, as several produced by Bellarmin.* Very likely it may ; and as good as several produced by you, for the Enthusiasm of the Methodists.

24. In that *seraphick Rhapsody of divine Love.* as you term it, which you condemn in the Lump, as Rant and

and Madness, there are several scriptural Expressions, both from the Old and New Testament. At first I imagined you did not know them; those being Books which you do not seem to be much acquainted with. But upon laying Circumstances together, I rather suppose, you was glad of so handsome an Opportunity, to make as if you aimed at me, that you might have a home Stroke, at some of those old Enthusiasts.

25. The next Words which you cite from me, as a Proof of my Enthusiasm are, * *The Power of God was in an unusual Manner present.* I mean, many found an unusual Degree of that Peace, Joy and Love, which St. Paul terms, *the Fruits of the Spirit.* And all these, in Conformity to his Doctrine, I ascribe to the *Power of God.* I know you, in Conformity to your Principles, ascribe them to the Power of Nature. But I still believe according to the old, scriptural Hypothesis, That whenever in hearing the Word of God, Men are filled with Peace and Love, God confirms that Word by the Holy Ghost given unto those that hear it.

26. As a further Proof of my Enthusiasm you mention † *Special Directions, Missions, and Calls by immediate Revelation.* For an Instance of which, you cite those Words, “ *I know, and am assured, That God sent forth his Light and his Truth.*” I did know this. But do I say, By immediate Revelation? Not a Tittle about it. This is your own ingenious Improvement upon my Words.

“ However, it was by a *special Direction.* For your own Words in the same Paragraph are, † *From the Direction I received from God this Day, touching an Affair of the greatest Importance.*

B 2

What

* Page 61.

† p. 67.

† p. 68, 69.

What, are these Words in the same Paragraph with those, *I know, and am assured, God sent forth his Light and his Truth?* Why then do you tear the Paragraph in two, and put Part in your 67th, Part in your 68th and 69th Pages? O, for a plain Reason: To make it look like two Instances of Enthusiasm, otherwise it could have made but one at the most.

But you cannot make out One, till you have proved, that these Directions were by *immediate Revelation*. I never affirmed they were. I now affirm they were not. Now, Sir, make your best of them.

You add, * *Let me mention a few Directions coming by way of Command—Mr. Wesley came “ came to Mr. Delamotte’s, where I expected a cool Reception. But GOD had prepar’d the Way before me.”* What by a Command to Mr. Delamotte? Who told you so? Not I: Nor any one else: only your own fruitful Imagination.

27. Your next Discovery is more curious still: That “ † *Itinerants order what they want at a Publick House, and then tell the Landlord, That he will be damn’d, if he takes any thing of them.*

I was beating my Brain, to find out, What *Itinerant* this should be? as I could not but imagine, some silly Man, or other, probably stiling himself a *Methodist*, must some where or other have given some ground, for a Story so punctually delivered. In the midst of this, a Letter from *Cornwall* informed me, It was I: I myself was the very Man, and acquainted me with the Place, and the Person to whom I said it. But as there are some Particulars in that Letter (sent without a Name) which I did not well understand, I transcribe

a

a few Words of it, in Hopes that the Author will give me fuller Information.

“ As to the Bishop’s declaring, what the Landlord of *Mitchel* says, in the Respect of your Behaviour, I don’t at all wonder at the Story.” The Bishop’s declaring! Whom can he mean? Surely not the Right Reverend Doctor *George Lavington*, Lord Bishop of *Exeter*! When, or to whom did he declare it? At *Truro* in *Cornwall*? Or in *Plymouth*, at his Visitation? To all the Clergy who were assembled before God, to receive his Pastoral Instructions? His Lordship of *Exeter* must certainly have more Regard to the Dignity of the Episcopal Office!

28. But to proceed, I was not *offended with the Moravians*, for warning Men, * *against mixing Nature with Grace*; but for their doing it such a Manner as tended to destroy all the Work of Grace in their Souls. I did not blame the Thing itself, but their *Manner* of doing it. And this you know perfectly well. But with you, Truth must always give way to Wit. At all Events, you must have your Jest.

29. Had you had any Regard to Truth, or any Desire to represent Things as they really are, when you repeated Mr. *Church*’s Objection concerning *Lots*, you would have acknowledged, That I have answered it at large. When you have replied to that Answer, I may add a Word more.

30. You are sadly at a Loss under the Article of *Extasies* and *Raptures*, to glean up any Thing that will serve your Purpose. At last, from ten or twelve Tracts, you pick out two Lines; and those the same you had mentioned before. “ *My Soul was got up into the Holy*

B 3

Mount.

Mount. I had no Thought of coming down again into the Body. And truly you might as well have let these alone. For if by Extasy you mean Trance, here is no Account of any such: But only if one rejoicing in God, with Joy unspeakable and full of Glory.

With the * *Girl of seven Yers old*, I have nothing to do: though you honestly tack that Relation to the other, in Order to make me accountable for both. But all is fair toward a *Methodist*.

31. What I assert concerning § *Peter Wright*, is this,
1. That he gave me that Relation (whether I believed it or no, I did not say.) 2. That he died within a Month after. Now, Sir, give us a Cast of your Office. From these two Propositions, extract a Proof of my being an Enthusiast.

You may full as easily prove it from these, as from the Words you quote next, † *God does now give Remission of Sins, and the Gifts of the Holy Ghost, and often in Dreams and Visions of God. But afterwards, you say, I speak more distrustfully. Indeed I do not. But I guard against Enthusiasm, in those Words, Part of which you have recited. The whole Paragraph runs thus,*

“ From those words, *Beloved, believe not every Spirit; but try the Spirits, whether they be of God: I told them, They were not to judge of the Spirit whereby any one spoke, either by Appearances, or by common Report, or by their own inward Feelings: No, nor by any Dreams, Visions or Revelations, supposed to be made to their Souls, any more than by their Tears or any involuntary Effects wrought upon*

upon their Bodies. I warned them all these were in themselves of a doubtful disputable Nature: They *might be* from God, and they *might not*, and were therefore not simply to be relied on (any more than simply to be condemned) but to be tried by a farther Rule; to be brought to the only certain Test, the Law and the Testimony." Sir, can you shew them a better Way?

32. The last Proof that you produce of my Enthusiasm is, *§ My talking of the great Work which God is now beginning to work upon Earth.* I own the Fact. I do talk of such a Work. But I deny the Consequence. For if God has begun a great Work, then the saying He has, is no Enthusiasm.

To bring Sinners to Repentance, to save them from their Sins, is allowed by all to be the Work of God. Yea, and to save one Sinner is a great Work of God: much more to save many.

But many Sinners are saved from their Sins at this Day, in London, in Bristol, in King'swood, in Cornwall, in Newcastle upon Tyne, in Whitehaven, in many other Parts of England: In Wales, in Ireland, in Scotland: Upon the Continent of Europe: In Asia and in America. This I term a great Work of God: so great, as I have not read of for several Ages.

You ask, *How I know*, so great a Work is wrought now? *By Inspiration?* No: but by Common Sense. I know it by the Evidence of my own Eyes and Ears. I have seen a considerable Part of it: And I have abundant Testimony, such as excludes all possible Doubt, for what I have not seen.

33. But

33. But you are so far from acknowledging any thing of this, as to conclude, in full Triumph, • *That this New Dispensation is a Composition of Enthusiasm, Superstition and Imposture.* It is not clear, what you mean by a *New Dispensation.* But the clear, and undeniable Fact stands thus—A few Years ago, *Great-Britain and Ireland,* were covered with Vice from Sea to Sea. Very little of even the Form of Religion was left: And still less of the Power of it. Out of this Darkness God commanded Light to shine. In a short Space, he called Thousands of Sinners to Repentance. They were not only reformed from their outward Vices, but likewise changed in their Dispositions and Tempers; filled with a *serious, sober Sense of true Religion,* with Love to God and all Mankind, with an holy Faith producing good Works of every Kind, Works both of Piety and Mercy.

What could the God of this World do in such a Case, to prevent the spreading of this *serious sober Religion?* The same that he has done from the Beginning of the World. To hinder the Light of those whom God had thus changed from shining before Men, he gave them all in general a Nick-name: He called them *Methodists.* And this Name, as insignificant as it was in itself, effectually answered his Intention. For by this Means, that Light was soon obscured by Prejudice, which could not be withstood by Scripture or Reason. By the odious and ridiculous Ideas affixt to that Name, they were condemned in the Gross, without ever being heard. So that now any Scribler, with a midling Share of low Wit, not incumbred with Good-nature or Modesty, may raise a Laugh on those whom he cannot confute, and run them down whom he dares not look in the Face. By this Means, even a Comparer of *Methodists* and *Papists,* may blaspheme the great Work of God, not only without Blame, but with Applause; at

least from Readers of his own Stamp. But it is high Time, Sir, you should leave your skulking Place. Come out, and let us look each other in the Face, I have little Leisure and less Inclination for Controversy. Yet I promise, if you will set your Name to your Third Part, I will answer all that shall concern me, in that, as well as the preceding. Till then I remain,

S I R,

Your Friend,

CANTERBURY,
Feb. 1. 1748

and Well-wisher,

JOHN WESLEY.

less from Readers of his own Stamp. But it is high
 Time, Sir, you should leave your thinking Place.
 Come out, and let us look each other in the face. I
 have indeed often and with satisfaction for Connoisseurs
 Yet I tremble, if you will let your Name to your
 I shall not, I will not, and shall continue to be
 that as well as the preceding. All then I remain,



POSTSCRIPT.

WHEN you come to relate those *horrid and shocking Things*, there may be a Danger you are not aware of. Even you yourself may fall (as little as you intend or suspect it) into Seriousness. And I am afraid, if once you put off your Fool's Coat, if you stand naked before cool and sober Reason, you yourself may appear as inconsiderable a Creature—to use your own Phrase, “as if *your Name was Perronet.*”

F I N I S.



THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
1900

POSTSCRIPT

The following is a list of the names of the persons who have been named in the preceding pages of this book. The names are given in the order in which they appear in the text. The names are given in the order in which they appear in the text.

